



Vol. XV—No. 30

MARCH 31st, 1931

Nisan 13, 5691

Passover

Its Symbolism, Significance, Laws and Regulations

Passover Service

Eruv Tavshelun must be made on Wednesday, April 1st.

Kindling of Sabbath and Yom Tov Lights, 6:10 P. M.

	At Harlem	At West Side Branch
Wed. Eve., April 1.....	6:10	6:10
Thurs. Morn., April 2.....	8:45	9:00
Thurs. Eve., April 2.....	6:10	6:10
Fri. Morn., April 3.....	8:45	9:00
Fri. Eve., April 3.....	6:10	6:10
Saturday Morning	8:30	8:30

The "Hessebet"

The "Hessebet" is the term designating the cushions put on the left side of the chair at the seder table to make it easy to recline on that side. It was an oriental custom for all freemen to recline at their meals and our doing so at the seder-table symbolizes the fact that we are no longer slaves. The reclining is enjoined by law, at least, while the required portions of matzoth are eaten and the cups of wine are sipped.

The Three Matzoths

The three matzoths set on the table symbolize the three classes of Israel: Cohanim, Levites and Israelites,—into which it was divided after the delivery from bondage.

The Five Special Dishes

- The bitter herbs are symbolic of our bitter life in Egypt.
- "Charoses",—a mixture of apples, nuts, cinnamon, and wine—represents the mortar and clay, which the Israelites used in the making of bricks for Pharaoh.
- The salt water reminds us of the tears shed by the suffering Israelites.
- The roasted shank bone represents the paschal lamb explained before.
- The egg is a reminder of the "Chagigah", the special holiday offering which had to be brought to the Temple, besides the paschal lamb.

The Four Cups of Wine

The four cups of wine are symbolic of the four Hebrew terms in the divine promise to Moses to deliver Israel from Egyptian bondage.

(Continued on Page 3, Column 2)

PASSOVER RELIEF WORK IN ASSISTING HARLEM'S NEEDY SUCCESSFULLY EFFECTUATED AT I. S.

An Annual Roll Call for the Passover Relief, which was sounded so loud this year, was again answered by the Sisterhood in its benevolent and whole-hearted manner. Again has this worthy organization, together with other groups, undertaken to assist the needy in Harlem with clothing, Matzohs and other foodstuffs for the Passover holidays.

This year, because of the present economic conditions, there were more cases than ever before, according to a statement issued by the Harlem Passover Relief. Hundreds of Jewish families were given substantial material aid at the I. S. Almost \$2,000 in cash was distributed in varying amounts and 3,000 pounds of Matzohs and Matzoh meal were apportioned. In addition, 300 pounds of sugar, 300 pounds of salt, 70 boxes of candles and different fruits were distributed, as well as a plentiful supply of clothing.

Each case was first thoroughly investigated by one of the staff of trained investigators. This entailed a great deal of clerical work, even before the actual distribution had begun. To Mrs. Annie R. Morris, President of the Sisterhood, goes a great deal of the credit for the excellent way in which the Passover Relief was given out.

A most distinctive feature of this year's Passover work was the assistance rendered by the Girl's Division of the Social-Educational Department.

DEBATING TEAM DEFEATS SCHIFF CENTRE

The Institutional Synagogue Debating Team successfully upheld the affirmative side of the problem of unemployment relief legislation in an interesting meeting with the Schiff Centre debaters. The three judges, prominent members of the legal profession, selected by Mr. Davidoff of the Schiff Centre, unanimously awarded the decision to our team.

In an interview after the debate, the judges said that the substantial research work and the capable refutation of Morris Urieff and Charles Cohen clearly established the I. S. superiority over its opponent.

The Schiff Centre victory is the second succession for the Institution, the team having won its first debate of the season against the Federation Settlement. The third debate will be held at the Bronx House. The Bronx House were defeated by the 92nd Street "Y" for the championship last year. This debate will constitute a test of the potential strength of the I. S. Team.

Tickets Are Being Sold for 14th Anniversary Dinner

Encourage Chairman Udell and Associates

Tickets for the 14th Anniversary Dinner which is to take place on Sunday evening, April 12th at the West Side Branch, 148 West 85th Street, are being sold at a rapid clip.

Present indications of this affair augurs to be one of the finest, if not the best, ever enjoyed in the annals of the I. S.

The Anniversary Dinner has for its purpose the complete and wholehearted participation of the entire membership. The high ideals and standards upon which the Institution was founded have been producing some excellent fruit, and this is their opportunity to actually see for themselves and make celebration therefrom.

Reservations Limited—Make Yours Now

The Dinner Committee urges you to make your reservations immediately. To Institutional readers and their friends, Mr. Lester Udell, Chairman of the Committee, states:

"We extend to you a most cordial invitation to attend our Fourteenth Anniversary Dinner, April 12th. We are making every effort to have you spend an educational as well as an enjoyable evening. This is an opportunity for all of the friends of the Synagogue to meet in annual reunion. Tickets are being sold, so it is best that you make your reservations now. You may reserve tables through any of the Dinner Committee or from Executive Director Abraham Bernstein.

A splendid program has been arranged by the Committee. Prominent speakers and personages of note will grace the occasion.

We express appreciation to Dr. Zedok Kapner for his erudite Pilpul delivered last Saturday afternoon.

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ONE-ACT PLAY CONTEST UNDER WAY

The "Institutional" is happy to announce the commencement of the One-Act Play Contest. Mr. Kirschenbaum, who will be in charge of this popular activity, has set the following few rules to govern the competition:

- 1—Any club in good standing may enter the contest.
- 2—Each member of every cast must be a member in good standing in his club and in the department.
- 3—The play to be produced must be selected and approved by March 31st.
- 4—A club which selects a play which calls for a cast of at least three characters may include in its cast a member of the opposite sex. However, the person chosen must be a member of the building.
- 5—Arrangements for rehearsals must be made with the office.
- 6—A preliminary contest will be held on April 19, 1931 and the poor productions will be eliminated.
- 7—The final contest will take place on May 2nd, or May 3rd, 1931.
- 8—A prize will be awarded to the club presenting the best production and one prize will be awarded to the best individual performance.

The following clubs have signified their intention of entering the contest: *So-Caths, Pledged Eternal Pals, Arista, Gigolo, Jesters, Pawnees, Emanons, Spartans, and Jeshuruns.*

All clubs entering the One-Act Play Contest are urged to select their plays at once and have them approved.

Dear Parents:

One of the greatest holidays is to be ushered in tomorrow. This holiday is rich in many beautiful ceremonies which makes it pleasant, lovely, and fascinating to the children.

It is a beautiful custom to have the children participate as much as possible. They should not be passive. They should be active to the utmost degree.

You will find that we have done our very best to equip your child with all the knowledge required for the celebration of this holiday. He can chant the Kiddush, ask the "Four Questions," read with you the "Hagada" and he possesses a fine knowledge of the history and of all the laws and customs of Passover.

We hope that you will make your child happy and yourself proud of him by giving him a fair chance to participate. We hope that you will also award him with all the usual holiday spoils that go to the child, such as nuts to play with and a prize for succeeding in hiding the "Afikomen," etc.

May we also ask you to inform us how active your child was and how he impressed you.

Wishing you a very pleasant, enjoyable and Kosher holiday, I am

Yours very truly,

JOSEPH DATT,
Principal.

HERBERT S. GOLDSTEIN,
Rabbi.

I. S. WORKER'S BOOK TO BE PUBLISHED

Mr. Albert T. Pushkoff ("who once stood on Parnassus Hill, and held of Helicon his full"), is now one of the world's literati. He may with fine equanimity slap both Sinclair Lewis, Theodore Dreiser and even this editor—also a writer. For Mr. Pushkoff signed a contract with Grosset and Dunlap, publishers, for his book, "Minute Biographies," which will be published and distributed this fall.

Mr. Pushkoff may also claim another—but less remunerative—distinction. He is the Chairman of the Leader's Conference to be held next month.

Author! Author! Mr. Pushkoff is a Columbia Graduate. He is also a life-long intimate of the worthies Maxwell T. Cohen, A. I. Kirschenbaum, A. S. Coleman,—which conclusively shows the effect of one's environment and choice of friends or one's talent—or, in this case—genius. He is a versatile personality—artist, pianist, chemist, dillitane-extraordinary, and a bass Bass singer of mean accomplishments. His friends have already made varied and diversified plans as to how the royalties will be spent.

Irony of ironies! This writer once told A.T.P. that he could not write well. Yes, this is the deplorable state of contemporary literature.

Well, "Minute Biographies," by Albert T. Pushkoff; Grosset and Dunlap. (Adv.—free).

Athletics

Since last we appeared in this column our Handball Team has beaten 92nd Street "Y," Washington Heights "Y," Federation Settlement, Harlem Hebrew Institute, Temple Ansche Chesed, but lost to Jacob Schiff Centre, and defeated Mount Vernon "Y" by a score of 5-0.

Our standing in the League to date is seven victories and one defeat.

It looks good for the team to come through.

Emulating their big brothers, our Juniors clamored for a Basketball Tournament of their own. And when they clamor there is nothing else one can do but arrange a tournament.

To date the Seacs played the Iriquois and defeated them by the close score of 19-18.

The enthusiasm, clever and spirited play of this game was really a treat. Fast, speedy passing, accurate dribbling and shooting marked the play of both clubs. How the Seacs nosed their opponents out by the scant margin of a point, to win, is really one for the books.

The second round on Monday, March 16th, brought the Seacs and Spartans face to face. The Spartans displayed too great a deceptive game for the younger Seacs and defeated them by a score of 18-9.

On Wednesday the 18th, the Spartans played the Iriquois and trounced them 19-10.

Kind acknowledgement is hereby made to those Seniors of the Gym who supported our Brotherhood Dance on Sunday the 15th by their purchase of tickets. Special thanks is due to Dewey Schnitzer for his generous and liberal contribution—the second he has already made, to the Institution. Also to Benjamin Goldblatt who unflinchingly matched our dear Rabbi's check.

It is very difficult to form a team when just a few try out, and the clubs act indifferent to the tournaments arranged. However, we are doing our best.

This is in reference to The Metropolitan League's Championship Swimming Meet tentatively set for April 12th at the 92nd Street "Y."

The result of the first Interclub Swimming Meet between the Argoes and the Elks resulted in a victory for the Argoes by a score of 26 to 12. "Hickey" Rosenberg of the Argoes took the two lap Free Style and Breast Stroke events, ably assisted by Ray Wolkin, who took second place in the Free Style event and the Plunge, and Abe Leal who won the Plunge. The Argoes also took the Relay event.

The Intermediate Clubs welcome to their ranks, the addition of the "Tru-Pals," the "Gigolos," and the "Lauretes." These new clubs will attend the Gym on Sundays.

All Intermediate Clubs are urged to send in their handball entries immediately.

RABBI GOLDSTEIN EXPLAINS THE LAWS CONCERNING THE COUNTING OF THE OMER

1. The counting of the Omer is begun from the second night of Passover. It is counted whilst standing. This commandment is performed in the beginning of the night, yet the entire night is the proper time for its performance. On the nights of Sabbath and festival, the Omer is counted in the synagogue after the Kiddush has been said. At the conclusion of Sabbath and festival it is counted before the Habballah is said, in order to say the Habballah at the last.

2. If one had forgotten and did not count the entire night, he should count in the daytime without pronouncing a blessing thereon, but the following night he should pronounce a blessing when counting, but if he had forgotten to count that entire day he should count every night thereafter without pronouncing a blessing. If he is in doubt as to whether he had counted the previous night or not, although he did not count on the following day, he may nevertheless pronounce a blessing when counting on the remaining nights.

3. If one is asked, at twilight or later, previous to counting the Omer, how many days are to be counted on that day, he should tell him the number of days that were counted on the previous days, for by mentioning the number of days to be counted on that day, he will afterward be forbidden to pronounce a blessing when counting the Omer.

4. Before one pronounces the blessing, he should know the number of days to be counted, however if one did not know it, and pronounced the blessing with the intention of counting as he will hear his neighbor count, he has also fulfilled his obligation, likewise, if one pronounced the blessing with the intention of counting four days and was afterward reminded that he must count five days, he does not need to repeat the blessing. Likewise, if one erred in counting and when he should have said "six days" said "five days," if he was immediately reminded thereof, he should count properly and he is not required to repeat the blessing, but if he had paused slightly he is required to repeat the blessing.

5. Neither men nor women should do any work during the days that the Omer is counted, from sundown until after the Omer has been counted.

6. One should not marry on the days that the Omer is counted, nor should one have his hair cut, but the Sandek, the Mohel, and the father of the son are permitted to have their hair cut on the day before the circumcision toward evening. It is permitted to make engagements parties; even to have a feast thereon is permissible on the days of counting the Omer. However, dancing and music are forbidden.

7. Up to Rosh Hodesh, Log Be'Omer (the 33rd day of the Omer), and the three days before Pentecost, one is permitted to marry.

8. On the first night of "Shevuoth" the evening service should be put off until the stars appear.

PASSOVER LAWS

(Continued from Page 1)

The Pouring out of 10 Drops of Wine

The pouring out of the drops of wine, is a vivid way of recalling the ten plagues with which the Egyptians were smitten before they set the Israelites free.

The "Afikomen"

The "afikomen" is the half matzoth put away by the head of the family at the beginning of the meal and eaten by all at the end of it. It represents the paschal lamb, which was also eaten at the end.

The Cup of Elijah

The cup of Elijah is filled before the fourth cup of wine is sipped. It reminds us of the Messiah, whose coming will be announced by Elijah one day before it will take place. On the holiday of the first redemption we should not forget the final redemption.

The Opening of the Door

The opening of the door shows that we are unafraid of our enemies and symbolizes our reliance upon our Heavenly father.

The seder is completed by the chanting of a number of prayers and ditties suggestive of our redemption. The rejoicing over the past redemption is thus strengthened by the confirmation of our hope in the future redemption. We have in the seder a case of an ordinary meal converted into a fountain of spirituality. Fortunate indeed is the people that can rejoice and eat in an elevating and exulting manner!

Sefirah

In conclusion a few words should be said about the memorial services that are held on the last day of Passover, the last two days in general, and "sefirah." In so far as the memorial services (yizchor) are concerned all that need be said is that we Jews do not forget the departed souls on the days of our greatest joy. It is common to every holiday; whenever we celebrate a great event of the past, we also commemorate the past generations. We may also pass over quickly the last two days of Passover. According to tradition the miracle at the Red Sea, as a result of which

the Egyptian soldiers were drowned and the Israelites safely escaped their persecutors, took place on the evening which belongs to the twenty-first of Nisan, which is the first of the two last days of Passover. This explains why the last two days are holidays and no work is permitted on them. But a little bit more attention must be given to "sefirah," the Counting of the Omer, for it is generally connected with the great event, the giving of the Torah which is celebrated seven weeks later.

The Exodus from the Land of Bondage was only the first step in the establishment of the Jewish people. The second step, which is by no means secondary in importance, was the receiving of the Torah. When the Israelites were in Palestine they used to bring (in accordance with the regulations found in the Torah) a barley offering on the second day of Passover, and a wheat offering on the first day of Shevuoth. A barley offering, a sacrifice of a grain eaten by animals, was brought by the Jews in olden days to commemorate their physical delivery; and a wheat offering, something enjoyed by human beings, was brought in the Temple to commemorate the spiritual delivery through the receiving of the Torah. The Counting of the Omer, or to use the Hebrew phrase "sefras hoomer," as ordained in a number of places in the Torah, begins on the second evening of Passover and continues until Shevuoth. The Jews were told to count every day and prepare themselves every day for their spiritual freedom, the receiving of the Torah. When we consider the great stride the Israelites of old made, from idol worship to the true Jewish faith, we must come to the conclusion that seven weeks was not too much. The days of "Sefirah" or the Counting of the Omer are also days of mourning, as during those days a plague carried away many disciples of Rabbi Akiba. No weddings or other affairs are permitted in this period, excepting on Lag B'Omer, the thirty-third day of Sefirah (corresponding this year to Tuesday, May 5th) when the plague ceased, temporarily.

MRS. MORRIS SCHATZ,
Chairman of the Educational Committee.

There are but
TWELVE DAYS left
FOR THE

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ON APRIL 12th, 1931

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sooner, so that they may be had for the
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All Welcome.

THE SEDER DISH

Bring us in the Seder dish,
Long before the meat and fish.
Come, Cherostes, moror, too,
Let us taste of both of you.
Little bone that means a lamb
Egg that just like Isaac's ram
Take the place of sacrifice,
Come and make our Seder nice
Isn't Pesach simply fine,
With the matzoh and the wine?
Here's a set for you and me
All sit down in company.

—Shulamith Ish-Kishor.

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WON'T YOU PLEASE HELP?

There are many needy Jewish families in Harlem who would like
to observe Passover suitably, but who unfortunately, cannot do so be-
cause of the lack of necessary funds. Won't you please enable these
families to share the pleasure of having Matzhohs on their Seder nights,
and thus incidentally, getting a "mitzvah" for yourself?

The Institutional Synagogue has never failed to do its bit in enab-
ling Passover to be observed by all Jews. Not only Matzhohs, but cloth-
ing as well, are desired for those people who anticipate relief from this
institution. We must not fail them. Kindly send your contributions
to the I. S. Sisterhood, care of Institutional Synagogue, 37 West 116th
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